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Editor : Ganesh Lalwani

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from our readers

I should congratulate you for maintaining the standard of the *Journal*. It is doing useful service to the cause.

—Dr. Jyoti Prasad Jain

Lucknow

The April 1974 Max Mueller Special Number of the *Jain Journal* has come out very nicely. It seems your conscious efforts are able to bring out the important and hidden secrets of Jainology. Please accept my congratulations not only for this superb editing but also for your wonderful poem and painting under the title 'Homage'....

—Prof. Pratapkumar J. Toliya

Director, Vardhaman Bharati Bangalore

I must congratulate you on the beautiful Max Mueller Special Number of *Jain Journal*.

—Shri K. B. Jindal

Lucknow

It is a pleasure to me to write this letter in appreciation of your poem titled 'Homage'. The poem is simple but deep in thought. The painting is excellent.

—Shri Pulavar Siva Adinathan

Editor. Mukkudai, Madras



Muni Sri Budhmalji of Terapanthi Sect speaking on the occasion of Ksamapana Sammelan, September 16, 1973



Dr Sunitikumar Chatterji being felicitated for his contributions to Indology on the occasion of Mahavir Jayanti, April 4, 1974

Some Aspects of Jainism

JAGAT PRASAD

The general belief among scholars as well as the reading public is that Jainism was founded by Mahavira, a contemporary of Buddha, senior to him by some years, so that, the important stages in his career preceded the corresponding stages in Buddha's, namely renunciation, enlightenment and *Nirvāṇa*. The Jaina belief however is that their religion is as old as civilization itself in the modern sense of the word and it is worthwhile to examine their claim. The early history of man as it appears in Jaina *Purāṇas* is something as follows :

Time is divided into six *Kālas* or ages. During the first 3 of these, man had no idea of religion nor did he feel the necessity for it. This period was one of pure innocent enjoyment. No individual owned any property, and the requirement of every one in every way were met by *Kalpavṛkṣa* trees which grew in abundance on the land. These trees provided food, shelter, clothing, light and everything else that man needed. Family as such did not exist, nor clan, nor the State. Parents died immediately on birth of twins, male and female, who took their place and began to live their own lives independently from the very beginning.

The three *Kālas* differed from each other only in unimportant details about the extent of happiness accessible to man. About the end of the

third *Kāla*, a line of Great Men commenced who are known as the Kulakaras. Fourteen of them appeared one after the other. The first of the Kulakaras explained to man the motions and significance of the Sun and the Moon which became visible owing to the thinning of the *Kalpavṛkṣa* trees. Further thinning of the *Kalpavṛkṣa* forests made the stars visible and the second Kulakara taught man the motion of the stars.

The attitude of wild animals towards men began to change with the time, although so far they had lived on terms of friendship. The third Kulakara therefore taught men to keep away from wild beasts. The fourth Kulakara improved on this by teaching the use of missiles and the club in self-defence. Owing to the thinning of *Kalpavṛkṣa* forests the available food was reduced and the fifth Kulakara discovered some more trees bearing edible fruits. Inspite of all this, competition for possession of fruit bearing trees began, and the sixth Kulakara divided the plots available among men, thus originating the idea of property. The seventh Kulakara taught men how to domesticate the horse, the elephant and the cow.

Children born to man began to live during the life of the parents ; and the eighth and the ninth Kulakara taught men how to nurse their children. The tenth Kulakara taught children to respect and obey their parents. The eleventh Kulakara introduced the system of marriage thus laying the foundation of family life.

By this time clouds, thunder, lightning and rain all attracted attention and the twelfth Kulakara taught men how to construct houses for shelter. The thirteenth Kulakara treated a group of families as a separate unit which introduced the clan system. He also grouped houses to form villages. Dispute began over the property among clans ; the fourteenth Kulakara therefore assumed the powers of a king to settle disputes and thus founded the State.

The movement thus initiated culminated fully in Rsabhadeva, the son of the last Kulakara who taught the various arts and crafts including agriculture, construction of arms, towns, and cities, etc. According to Jaina tradition it was this Rsabhadeva who founded Jainism. He was the first of the line of 24 Tirthankaras, great teachers of religion, of whom Mahavira was the last.

Rsabha was born at the beginning of the fourth *Kāla* which is one of progress in religious thoughts. After that, in the fifth and the sixth, religion decays. On the completion of the sixth *Kāla*, the order reverses

and we come to the sixth *kāla* again, and then to the fifth, etc. Mahavira practically marks the end of the fourth *Kāla* and we are now living in the fifth. Time goes on in this manner like the swing of a pendulum.

Fantastic as this claim of the Jainas may appear to be, it receives full support from the earliest Hindu scholar who made any mention of Jaina history, namely the author of *Srīmad Bhāgavata*. This is a post-Buddhistic work and it gives a list of 24 *Avatāras* or incarnations of Visnu, of whom Rsabha is the eighth. He is mentioned as the founder of Jainism. He depended for his salvation entirely on meditation and attached no importance to physical performances or ritual of any kind. Elsewhere in the same work his son, Jinadeva, is mentioned as the real founder but he modelled the system on the line of his illustrious father. The identity of the two Rsabhas is unquestionable. Curiously enough, *Srīmad Bhāgavata* makes no mention, of Mahavira whereas in the case of Buddhism, Buddha alone is mentioned as the founder. Sumatinatha the fifth Tirthankara of the Jainas is mentioned as the propagator of Jainism. The names of some other Tirthankaras also appear in the book, but their identity cannot be established for want of detail as to parentage, etc.

Although according to *Srīmad Bhāgavata* the Vedas were actually taught by one of the *Avatāras* who appeared before Rsabhadeva, it is known to Vedic scholars that the oldest verses in the Vedas make no mention of ritual. The Hymns were addressed to the Supreme Being without the accompaniment of ritual which is of later growth. Jaina tradition also ascribes ritual, specially, animal sacrifice to a later period than Rsabhadeva.

The manner in which *Srīmad Bhāgavata* gives the story indicates that the author was not merely following Jaina tradition but depended on some independent evidence. He was not interested in giving Jainism the prestige of antiquity as he shows clear prejudice against the religion by consigning all followers of this religion to Hell. This makes his testimony the more valuable and reliable for establishing the claim of the Jainas to antiquity. History however, on the basis of acceptable evidence recognises only Parsvanatha among Mahavira's predecessors. He was the 23rd Tirthankara and lived about 250 years before Mahavira. The doctrine as it has come down to us was evolved fully only by Mahavira who attained *Nirvāṇa* in 526 B.C.

Mahavira did not leave behind any works composed by himself. He did not even preach the full doctrine in public or to his whole band of

disciples. He only imparted it to his chief disciple, Gautama Indrabhuti, and it is Gautama's discourses in the name of Mahavira recorded by some other disciples of Mahavira which have come down to us as part of the Canon recognised by the Svetambara sect.

These were divided into 12 parts as the 12 *Aṅgas* of the *Dvādaśa-Aṅga-Vāṇī* of the Great Saint. 11 of these *Aṅgas* still exist as part of the Canon recognised by the Svetambara sect. The 12th *Aṅga* as the name *Dṛṣṭivāda* would suggest, was based on the spiritual experience of Mahavira, and has been lost. The Canon was rejected by Bhadrabahu in 320 B.C., and thus started the controversy which divided Mahavira's followers into two sects, the Digambaras and the Svetambaras. It may, however, be added that in the essential part of the Doctrine there is no difference whatsoever between the Digambaras and the Svetambaras. The difference lies in some trivial points which in a broad outlook may be ignored. Most of the Digambara works, however, which deal with the Doctrine are believed by scholars to be based on the 12th *Aṅga*.

The question now arises as to what should be accepted as an authoritative version of the Jaina doctrine and here tradition comes to our help. There is only one name among the teachers who appeared after Mahavira which is recognised as unquestionably authority on Jainism, so much so that the name is coupled with those of Mahavira and Gautama themselves in the *Maṅgalācaraṇam* with which most sacred books of the Jainas written subsequently begin. It is difficult to determine with any degree of certainty the date of Kunda Kunda but for our purpose it is enough that he is recognised as an indisputable authority at least by the Digambaras. Some other works written before the time of Kunda Kunda also deal with the doctrine exhaustively, but they are so voluminous that until recently they were not seriously studied at all. Kunda Kunda has crystallized the doctrine, dealing with different aspects of it in comprehensive works in a scientifically classified manner. All the same, his works are not merely a compilation nor does he base his writings solely on authority.

He says at the beginning of one of his works that his teaching is based on the teachings of the Jinas and that he has verified them from his own experience. He recognises that the experience of others may differ from his own and he would not, on that account, question their sincerity. He only begs of such persons to show him similar courtesy by not questioning his sincerity.

It is these features that add to the works of Kunda Kunda a special value. As a concise statement of the doctrine, the Jainas attach great value to a later work, *Tatvārtha Sūtra*, but this is merely a compilation and lacks the warmth and fervour of original works, like those of Kunda Kunda. In the following exposition of the Jaina doctrine it is the point of view of Kunda Kunda that will be represented.

Kunda Kunda does not write anything as his own. He only claims to give a true version of the teachings of the Jinas collectively. For practical purpose they represent the teachings of Mahavira whom he sometimes mentions specifically. Had they deviated from these teachings, probably Kunda Kunda would not have been accepted without question by Jaina scholars. But it so happens that schism, except as stated before in a few trivial matters is entirely absent from Jainism.

The reason is that Mahavira left the doctrine in such a lucid and logical form, avoiding the use of metaphorical or allegorical language, that no difference of opinion as to its meaning is possible whatever opinion one may hold about the merit of the doctrine. In many cases lack of schism indicates lack of intellectual activity among the followers of a system. Jaina history, however, shows that there was great intellectual activity among Mahavira's followers, not only in religious philosophy and metaphysics but also in grammar, logic, lexicography and even secular arts like music and dancing. We shall, therefore, be on safe ground in accepting Kunda Kunda as an authoritative exponent of Jainism.

In order to see the Jaina doctrine in a proper perspective, a brief survey of Mahavira's life is essential. Very few details are known about his life but in some respects this lack of detail is itself significant. He was born in a ruling Ksatriya family and upto the age of 30 lived the normal life of a prince of the period, consisting of a round of sport, and deeds of valour and pleasure. There is no indication in this portion of his life of any special inclination towards religion or meditation in solitude or any morbid tendency whatsoever. Nothing happened in his case, as it did in Buddha's, to induce in him any profound sense of human suffering.

Suddenly we find him turning his back on the world, renouncing completely his life of ease and pleasure and becoming an ascetic. No motive for this step is recorded in his life. Such a motive is always mentioned in the life of every Jaina saint and the omission in his case can only mean that the urge must have been entirely from within. His

doctrine gives an indication of what this urge was and in fact in other respects also it will be correct to say of him that the doctrine is the Man. He seems to have had a spiritual experience about this time. In most cases such an experience is itself preceded by great mental commotion but no such event has been recorded in his case. Generally such experiences take a concrete form affording a final solution of the problems which may have agitated the individual's mind. In Mahavira's case, however, the experience (*Samyag Darśana*) gave him only a general outline of the Truth, that is to say it convinced him of the existence of a source of joy and power within himself altogether independent of the senses.

It was to precipitate this experience in an abiding form and fill up full details in the picture of Truth that is to say to acquire *Kevala Jñāna* that he spent 12 years of his life. He did not declare his mission before he was 42 years of age. These 12 years he spent in working out the Doctrine.

As spiritual experiences had been claimed by others also, Mahavira laid down some tests to distinguish the genuine from the spurious experience (*Mithyā Darśana*). These are known as the 8 *Aṅgas* or attributes of *Samyag Darśana*. He also made a survey of sensorial experience and laid down its limits and the validity of knowledge based on it. In this way he worked out his theory of Knowledge and devised a special system of Logic. Among great religious thinkers Mahavira is probably the only one who made a serious study of the phenomenal world also, although it had eventually to be dropped out in the progress of the soul's quest.

There are three incidents which may be mentioned here as of great importance in his life. The first indicates Mahavira's attitude in social matters and the others his view of his own doctrine. The first one occured when Mahavira entered a certain town to get his meal as he could not according to the rules of his order go to anyone's place by invitation or have food brought to him. He had to enter the town (Kusinagar) and accept food which any householder might be able to spare out of what he had prepared for himself. People of all ranks and grades stood at their doors inviting the saint to accept a meal from them. Among them were rich as well as learned men. He passed them all and stood before the cell of a slave girl belonging to one of the rich men of the place. Being a slave girl, she was not recognised as belonging to any caste. She was kept in a separate house and was not allowed to touch any metal utensils. Her meagre ration of rice was sent to her

on a leaf. It was the whole of this ration that she offered to the Lord who took a portion of it and went back to the forest. He did not harangue any crowd or upbraid any people as during such visits he had to observe complete silence. But all the same his gesture aroused the conscience of the people. Pressure was brought to bear on the Seth to set the girl free. The use she made of her freedom was to become a disciple of Mahavira and she was put at the head of his female disciples. Her previous history was traced and she was found to have been a king's daughter who was kidnapped as a child by a Bhil and sold to the Seth.

The second incident occured when Mahavira was ready with his message and claimed *Kevala Jñāna* or complete knowledge. He thought that none of his disciples was capable of understanding the doctrine in full. A stranger, however, appeared on the scene as a disputant and in him Mahavira saw the promise of real understanding. The stranger was no other than Gautama Indrabhuti himself, who became his chief disciple and received his message to interpret to others.

The third incident may be mentioned here as it throws some light on the sterner side of Mahavira's character. Just before Mahavira attained *Nirvāṇa*, he noticed that Gautama was particularly moved by the prospect of his master's departure from this world. "Gautama", said he, "You have only one tie left which holds you down to the earth and that is your attachment to this body of mine." Without a word Gautama left his presence after a respectful bow and became a solitary ascetic.

Some misconceptions about Jainism

Serious misconceptions have prevailed about Jainism among scholars right to our own day. From western scholars as a class, who can identify *Nirvāṇa* with annihilation and seriously lay down that the Jainas aim at slow suicide by starvation, no understanding or appreciation can be hoped, for their whole outlook on life and mental equipment being so radically different. Among Hindu scholars also, however, misunderstanding has prevailed for different reasons. The great Sankaracarya gave currency to it by regarding Jainism as an atheistic system, and the mistake was repeated even in our own times by Vivekananda. If Sankaracarya had studied authoritative books on Jainism for himself, he would have seen how close this system came to his own conception of Self. Vivekananda's picture of the spiritual world as consisting of innumerable circles having centres but no circumferences would describe the Jaina view fairly accurately. The works of Jaina students who write in

English are also very often not free from misconceptions about the Doctrine. Curiously enough, however, old Pandits whose knowledge does not extend beyond that of Sanskrit works and who are altogether innocent of western science and philosophy, often are found to have an accurate idea of the true doctrine of Jainism, though they may not always like to hurt orthodox susceptibility by speaking about it frankly.

So far as one can judge, there are two causes which have led to misunderstandings on the part of Hindu scholars. Until recently, the Jainas did not make their books accessible to non-Jainas, who had to depend for knowledge of Jainism mainly on hearsay. Taking the question of belief in God, it is true that the Jainas do not believe in a personal God. If that is enough to make Jainism an atheistic system, the criticism would apply to Vedanta also. Speaking generally, however, the Jainas themselves would say that their system does not believe in a creator and the system therefore may be confused with pure atheistic or materialistic systems.

Another cause of misunderstanding is that, Mahavira, in order to give precision to his thought, stressed the importance of always specifying the point of view from which a statement is made. Jaina *Sāstras*, however, often make conflicting statements without specifying the point of view and misunderstanding on the part of non-Jainas therefore is excusable.

The *Paramātma Prakāśa* furnishes a striking illustration of this policy. *Paramātmā*, it says, is pure knowledge or intelligence and as such pervades everything But because it is devoid of sense perception, it may be called *Jada* or inanimate and because it lacks Karmic activity, it may also be regarded as *Sūnya*. After attaining perfection with a particular human body, Karmic activity in the self ceases and no further change is possible. From this point of view *Paramātmā* may be regarded as having the form of the body it last inhabited.

In some cases, mistake on the part of Jaina writers, arise from the fact that as a rule they are anxious to present Jainism as a rational system, whereas, like other great religions, it really rests on mystic experience. It is not our purpose to consider the relative merits of the various systems with which Jainism has been confused, but to give a true interpretation of the doctrine for what it is worth. To certain minds atheism or materialism or rationalism may have attractions and very often the criticism which confuses Jainism with such system is not meant to be disparaging. All the same it cannot be regarded as true.

We have mentioned that Jainism examines truth from various points of view and it is only a synthesis of these points of view that can give a complete picture. To a certain extent this method seems to have been adopted by Mahavira with the view of reconciling the warring systems of philosophy and religion, prevalent in his day. If a disputant came to him and made a certain statement, he would not say that the statement was untrue but that the statement was true from a particular point of view, and other points of view were also possible. As a rule, in the religious doctrine two points of view are commonly adopted : *Niścaya Naya* or the point of view of ultimate reality and *Vyavahāra Naya* or the conventional point of view.

The Doctrine

Jainism starts by laying down the path to salvation as consisting of three stages namely *Samyag Darśana*, *Samyag Jñāna* and *Samyag Cāritra*. These three stages do not begin one after another but more or less run concurrently, overlapping each other. *Jñāna* and *Cāritra* can be correctly translated as knowledge and conduct. *Samyag Darśana* has often been translated as right "belief" and that is also correct from the conventional point of view ; from the point of reality, however, it can be correctly described only, as religious experience. The literal translation would be "vision" and it may be taken to mean the living faith which changes the whole outlook on life. The experience consists in the realization that there is within ourselves something which is capable of infinite joy and power independently of the senses. The system therefore is essentially mystic.

Even among people genuinely interested in religion, mysticism has very often been in bad odour. It is regarded only as a selfish system where one is concerned in saving one's own soul and becomes indifferent to human suffering. Jaina mysticism is not, however, open to such criticism. It has been stated before that, to distinguish the genuine from the spurious experience, certain tests have to be applied. On analysis these tests are found to consist of the basic virtues which either the *Samyag Dṛṣṭi* (a person who has had spiritual experience) possesses already or acquires as a result of spiritual experience.

The eight attributes of this experience are : *Nihśankita* that is to say freedom from fear or doubt, in other words faith ; *Nihkānkṣita* or freedom from desire which in the case of a layman would mean contentment ; *Nirvicikitsa* or freedom from hatred or disgust and pride ; freedom from pride is specially stressed in dealing with this *aṅga*. Eight

kinds of pride are detailed namely pride of birth, pride of race, pride of beauty, pride of strength, etc., and last but not the least spiritual pride. Humility will therefore be correct equivalent for this *aṅga*. *Upagohana* or covering up the defects of others or in other words charity of disposition ; *Vātsalya* or love of maternal type ; dispassionate and selfless. The other three *aṅgas* may be considred to be derivatives. They are *Amūḍhadṛṣṭi* or freedom from superstitions ; *Sthitikaraṇa* or to confirm others in the right path and *Prabhāvanā* or proclaiming the glory of the true religion.

If true experience implies or leads to all these virtues one can hardly differentiate between mysticism and the religion of love which the critics of mysticism profess to admire. Jaina ethics also makes it clear that the experience should not arise from excitement of any kind or use of intoxicants, or from morbidity. Salvation is denied to a diseased body. The experience must come to a person in robust health, physically and mentally, if any value is to be attached to it.

The theory of salvation is practically a development of this idea of *Darśana*. The form in which the experience apparently came to Mahavira is clear from the above analysis. It did not in his case take the form of a concrete vision which may be described as a vision of the divine in a particular aspect. Had it been so, he would not have had any further quest before him, whereas he spent 12 years in meditation on the meaning of his experience.

An incident from one of the *Purāṇas* (*Srī Mallinātha Purāṇa*) may be cited in support of these views. A Jaina Raja named Vaiśramana approaches a saint and asks him for the gift of *Samyaktva*. The saint explains to him that *Samyaktva* may come to one spontaneously whether he is a recluse or a layman, even a sinner, or it may come as a result of discipline and meditation. Since it had not come to the Raja spontaneously he should adopt discipline and meditation. The Raja says that this course was difficult for him to follow. He is then asked to follow the life of a pious layman and wait for his chance to get *Samyaktva*. This also the Raja said was too difficult for him. Then the saint tells him that the only other thing he could try was ritual that is to say worship of the drawing of a lotus flower with eight petals representing the eight *aṅgas* of *Samyag Darśana* and with luck he might in course of time get the true experience.

In a word, *Samyag Darśana* is self-realization. It will therefore be seen that which is generally considered the goal in most religious systems

is the starting point in Jainism. It is, however, clear that everybody cannot expect to be so lucky as to start at this point. Most people will require a life of piety and meditation or even ritual to reach it. For full realization of the truth, years of meditation may be necessary even after this point is reached.

The matter has been dealt with so far from the point of view of ultimate reality. This point of view is regarded by Jainism as *Vacanagocara*, that is transcending language. It cannot be really put in words. To the extent it is put in words, its truth becomes relative. What Jainism aims at is that this expression should be consistent with all known facts at the time. When these facts vary this expression may also have to be varied.

The distinction between *Darśana*, *Jñāna* and *Cāritra* is itself considered to be necessary only from the conventional point of view. From the point of view of reality the distinction does not exist as will be explained later on

From the conventional point of view, *Samyag Darśana* is belief in seven *tatvas* or categories which represent the evolution of the soul, namely, Soul (*Jīva*) ; non-Soul (*Ajīva*), comprising all inanimate objects—matter, time and space, etc. ; *Āsrava* or the inflow of *Karmas*, that is, the manner in which contact between material *Karmas* and the non-material soul is established ; *Bandha* or the accumulation of *Karmas* in the soul ; *Samvara* or the stoppage of the inflow of *Karmas* ; *Nirjarā* or getting rid of the accumulated *Karmas* and *Mokṣa* or the final salvation. To these seven some writers add two more that is virtue and vice to make what are termed the nine *Padārthas* or Substances.

It has been observed before that Mahavira in passing from *Darśana* to *Jñāna* reviewed all the fields of knowledge including the phenomenal world and so evolved his theory of knowledge. *Jñāna* or knowldege has been divided into five classes. *Mati*, knowledge by perception ; *Sruti*, knowledge recorded in books ; *Avadhi* which has been translated as clairvoyance ; *Manahparyāya* or thought reading and *Kevala Jñāna* that is perfect knowledge.

The first three are classed as sensorial knowledge, that is to say, knowledge derived directly or indirectly through the senses. This is clear enough in the case of the first two but occult knowledge or clairvoyance is also classed as sensorial knowledge. This knowledge is described as knowledge of past and future and also knowledge extending

beyond the usual limits of perception through the senses. It is attributed to a special development of the senses which is independent of time and space, but the knowledge is considered sensorial all the same. It should be remembered that mind as a co-ordinating agent is regarded as the sixth sense.

All this knowledge of the phenomenal world is considered to give relative truth only and there can be no finality about it. It is subject to variation and the four variants are *Dravya*—substance, *Kṣetra* or space ; *Kāla* or time ; and *Bhāva*, the mode. Knowledge is regarded as made up of certain statements. A statement may be true of a particular substance but not of another, that is, it will vary from substance to substance. A statement may be true of the same substance at the same place at one time but not at another time. The fourth factor *Bhāva* is rather difficult to translate. Jaina writers all relate it to the knowledge animate or inanimate. In common parlance the term is used only for the animate world in the sense of natural inclination, feeling or mental attitude. Some writers translate it as mode, and gives the same rendering for "*Paryāya*".

It is put forward as a suggestion that the term conveys the idea of reaction in the knower. This would be in keeping with the general trend of Mahavira's teachings which emphasizes the relativity of phenomenal knowledge and the scientific method of his approach to the problems of life. Phenomenal knowledge may differ from person to person also

The consequence of this limitation of phenomenal knowledge are very far reaching. The inference is clear that no recorded literature can say the final word about phenomenal knowledge. As science relate only to phenomenal knowledge, according to the Jaina doctrine, science must be progressive and there need be no conflict between science and religion proper.

Manahparyāya and *Kevala Jñāna* are direct knowledge of soul by soul without the intervention of the senses. Thought reading only establishes contact of one soul with another. In *Kevala Jñāna* the distinction between one soul and another disappears.

Everything is covered by knowledge of the Self. From its very nature the knowledge of the Self is not a thing which can be imparted to others. It may however be induced in others as the result of personal influence.

Most people regard this conflict of science and religion as a modern problem. The problem, however, was fully visualized by Jainism and the solution arrived at is that they relate to different domains. Some may probably have a shrewd suspicion that the meaning of words has been streched by the writer to give antiquity to this problem. The reader can judge for himself how far this suspicion is just. The language which has to be interpreted is plain and straightforward.

We have stressed the *Niścaya* point of view so far and from that point of view it has already been observed that there is no distinction between *Darśana*, *Jñāna* and *Cāritra*. The difference between *Darśana* and *Jñāna* is only one of quality and full *Jñāna* therefore covers *Darśana*. *Cāritra* also consists of the realisation by the Self or *Ātman* of its true nature. The question therefore resolves itself into one of the nature of the Self.

From the conventional point of view *Cāritra* covers the entire field of Jaina ethics. Broadly speaking this closely resembles Buddhist ethics. So far as the actual conduct of life by a layman as well as a recluse, inward as well as outward, is concerned there is a great deal of similarity between the teachings of Buddhism and Jainism. The order of importance of the different virtues is more or less similiar ; the terminology adopted is very often the same.

In the case of Jainism at least one teacher is accepted by scholars as having preceded Mahavira, namely Parsvanatha, who was the first teacher in India, probably in the world, to crystallize his teachings into specific vows : namely non-violence, truth, non-stealing, possessionlessness, which included chastity. These vows also appear in the Christian vocabulary along with other tenets of the creed.

Jaina tradition has it that Buddha was at one time a disciple of Mahavira. Seeing that both wandered in the same vicinity, it is very likely that in the course of his quest Buddha should have approached a master who had struck an original line of his own. Also he could not have unaware of Mahavira's precursor, but if he owed any debt to these teachers Buddha has not acknowledged it in his sayings. It does however appear from Buddhist works that Mahavira was looked upon by him as a great and respected rival.

With all this similarity in practical teaching, the theoretical basis of Jainism is radically different from that of Buddhism. It appears from Buddha's sayings that he himself had had spriritual experience but he

drew no inference from those experiences. In fact he considered questions in that direction irrelevant, whereas Mahavira built a definite theory on his mystic experiences.

Buddha's followers, however, did not show the restraint that he himself did, and therefore they split up into two camps on the basis of theory, wheras Mahavira's system left no scope for such a schism.

A well-known writer (Aravinda Ghosh) has classified spiritual systems under three heads namely ; (1) those that identify the divine with the individual, (2) those that identify the divine with cosmos and (3) those that visualize the divine as transcending both the individual and cosmos. Jainism falls clearly in the first group. The basic idea of salvation in Jainism is that the individual soul should recognise its essentially perfect nature as pure consciousness, free from all passions and emotions and experiencing peace and bliss in their highest form. Once this stage is reached, the cycle of birth and death comes to an end, and further quest and motive for Karmic activity also ceases. This stage is attainable in this very life, and with this very body, without depending on any miracle by a higher Being or intercession by a Saviour.

As has been remarked before, this conception of the Self comes very close to that of Vedanta although that system differs with regard to its conception of Non-Self and of the cycle of cosmic creation and destruction. It is very probable that Mahavira like Buddha observed the lack of individual responsibility and the devaition of conduct from principle around him, with the disastrous consequences of such a frame of mind, which beliefs in a system like Vedanta is likely to induce in ordinary human-beings. Mahavira therefore stressed the importance of progress in moral conduct along with spiritual development. He gave reality to both self and non-self. As a matter of fact an Arhat or what may be called Jivan-Mukta, that is to say, a person who has attained salvation but has not yet discarded the body, leads a dual existence, one transcending the senses and the other belonging to the sensorial sphere. Mahavira was careful not to go beyond his experience in building up his theory.

Jainism is very often regarded as a pessimistic system. It recognises the existence of suffering and misery in the universe, but it also lays down that it is possible to attain in this very universe and in one's own life a state of perfect bliss surpassing by far any joy or pleasure that can be experienced through the senses. In the hands of inferior authors, the insistence of Jaina doctrine on *Ātman* being independent of every-

thing else and different from all that is generally regarded as belonging to the ego, and the condemnation of mere sensorial pleasure does assume a pessimistic tone. The spirit, however, that breathes in the works of men like Kunda Kunda is that of pity at man with his higher destiny grovelling in sensorial pleasures and forgetting the supreme bliss that is within his reach. It is not so much a question of discarding worldly pleasures because they are evil as of spontaneously dropping them in view of the higher joy open to man.

The Jaina doctrine starts with a spiritual experience which, among other things, brings with it dispassionate and selfless love. In the upward progress of the soul however all feeling of love and hate and all passions and emotions good, bad and indifferent, disappear. The final stage is a state of pure consciousness with its innate sense of joy and power. This stage is regarded by some as approaching callousness, pure and simple. It may, however, be compared to that of a good-hearted man looking. benignly at children playing together and breaking a toy during the play. The children begin to cry at what to them is a real disaster but the man merely smiles at them feeling somewhat amused. He thinks that the children experience a genuine sorrow but they would grow out of that state. Ordinary mortals are to a real saint like those children and he knows that they will grow out of this habit of breaking their hearts at normal happenings in the world.

Camara Story

K. C. LALWANI

[*Extracted from S. III U. 2 of the Bhagavatī Sūtra. Volume II of the English Edition contains Satakas 3-6 of the original, with complete Prakrit text, English translation, exhaustive notes and index. It has been released this year on the occasion of Mahavir Jayanti on April 4. This is a Jain Bhawan Publication.*]

In that period, at that time, in the lower range of the Vindhya hills, in Bharatavarsa, in this very isle of Jambu-dvipa, there was a village named Bebhela. Description. Therein lived a householder named Purana who was rich and powerful. (Description to be the same as that of Tamali), difference being that he made a four-pot begging bowl, ...till (prepared) a vast quantity of food, drink, dainties and delicacies,... ...till he himself picked up the four-pot wooden vessel, got tonsured and was initiated into the order named Damama,...till he himself picked up the four-pot wooden vessel, descended from the exposure ground, and then, for the purpose of begging food, visited all households, high, middle and low, in that village named Bebhela and distributed food collected in the first pot to other travellers on the highway, food collected in the second pot to crows and dogs, food collected in the third pot to fish and tortoise, and took himself food collected in the fourth pot. (Thus he lived on, distributing food collected on the break-fast day, in the aforesaid manner)...till next day (after fast), at day-break, (he distributed his collection) without keeping any portion, and the collection in the fourth pot he ate himself.

The said heretical monk Purana, because of (that penance which was) noble, vast, permitted, duly performed as per heretical creed, (became lean and dry)...till moved through the heart of the village named Bebhela, and having thus moved out, deposited all his objects, like sandals, cups, wooden pot in a lonely place, and having thus discarded them in the south-eastern direction of the village named Bebhela, he cleaned a spot which was half the standard size (of a person), tied his soul to the final fast, gave up all food and drink and fixed himself in *pādapopagamana* end.

(Speaking about himself, Sramana Bhagavan Mahavira said :) In that period, at that time, I was not yet perfected, etc., having been

in the holy order for eleven years, and I used to practise fasts missing six meals at a time, thus fixing my soul in restraint and penance. Wandering from place to place and moving from village to village, I came near a slab of stone under an excellent Asoka tree in a forest strip named Asoka of the city of Sumsumarapura. Having arrived there, beneath that excellent Asoka tree, on the stone slab, I courted fasts missing six meals at a time, and then having contracted both my legs, with hands hanging downward, with my vision fixed on a single object, with eyes without a wink, with the upper half of the body slightly bent, and having controlled all my sense organs I courted *mahāpratimā* for a night and went into meditation.

In that period, at that time, metropolis Camaracanca was without an Indra, without a Priest. The aforesaid heretical monk Purana, having spent 12 years in the order of monks, enriched his soul by a month-long fast missing in all sixty meals, and passed away, and was born as Indra in the Hall of Genesis in metropolis Camaracanca.

The said Camara, the Indra of the Asuras, their king, just born, became enriched with five attainments, which were, attainment of food,... till of expression and of mind. When Camara, the Indra of the Asuras, their king, became enriched with the five attainments, thereon, by dint of his natural *avadhi* knowledge, he looked as far up...till Saudharmakalpa, where he beheld Sakra, the Indra of the gods, their king, controller of mighty clouds, subduer of Paka, performer of a hundred *pratimās*, with a thousand eyes, destroyer of the fortresses (towns) of the Asuras, ...till shining in all the ten directions, seated on a throne named Sakra, in the best of palaces named Saudharmavatamsaka in Saudharmakalpa.... till enjoying divine pleasures Thereon this idea, noble, thoughtful and serious, came up in his mind :

Who is this fellow, covetous of an undesirable (death), with inauspicious marks, shameless and graceless, born on an incomplete fourteenth day, that takes his seat without hesitation above my head ? I am in possession of a great divine fortune, a great divine glow, a great divine influence. I have acquired them and these are at my disposal. But how does he continue to live above my head enjoying all divine pleasures ?

Having thought thus, he sent for the gods born in the Samanika Hall, and said unto them the following words :

Oh beloved of the gods ! Who is this fellow, covetous of an

undesirable,...till continues to live above my head enjoying all divine pleasures ?

On hearing these words of Camara, the Indra of the Asuras, their king, (the Samanika gods) became delighted and pleased, folded their hands, moved them round their head, and then placed the folded palms with ten fingers on their head, hailed him by incessant shouts of victory, and made submission as follows :

Oh beloved of the gods ! This is Sakra, the Indra of the gods, their king,...till continues to live enjoying divine pleasures.

On hearing and understanding the reply given by the gods born in the Samanika Hall, Camara, the Indra of the Asuras, their king, became angry and enraged ; he lost his temper and looked dreadful, with his teeth clattering with rage, and to these gods born in the Samanika Hall, he said as follows :

Oh beloved of the gods ! (The former) Sakra, the Indra of the gods, their king, was a different person, and (the former) Camara, the Indra of the Asuras, their king, was a different person ; (the former) Sakra, the Indra of the gods, their king, had a great fortune, and (the former) Camara, the Indra of the Asuras, their king, had a small fortune. (But this is not so between present Sakra and me, and I am in no way inferior.) So I want to dislodge Sakra, the Indra of the gods, their king, from his grandeur.

So saying he became excited, and by becoming excited, he became enraged. After this, Camara, the Indra of the Asuras, their king, applied his *avadhi* knowledge, and by dint of that *avadhi* knowledge, he observed me, ...till made the following prayer :

There is Sramana Bhagavan Mahavira practising *mahāpratimā* for a night, after a fast missing six meals, seated on a slab of stone, under an excellent Asoka tree, in a forest strip named Asoka, of the city of Sumsumarapura, in Bharatavarsa, in this very isle of Jambu-dvipa. With the support of Sramana Bhagavan Mahavira, I aspire to dislodge Sakra, the Indra of the gods, their king, from his great grandeur.

Having said thus, Camara, the Indra of the Asuras, their king, got up from his bed and put on his divine robes, and then went to the east of the Hall of Genesis, and reached Coppala, the armoury of Saudharma-kalpa, and therefrom, picked up a weapon named *Parigha-ratna,* and all

alone in terrific rage, he moved out through the heart of metropolis Camaracanca. Then he came to the *utpāta* mountain named Tigicchakuta. Having arrived there,...till he transformed his body with the help of *vaikriya-samudghāta*,...till assumed an *uttara-vaikriya* form stretching upto a limited number of *yojanas*, and then with an excellent divine speed, ...till approached my slab of stone, moved round me thrice,...till having paid obeisance, said :

Bhante ! With thy support, by myself, I desire to dislodge Sakra, the Indra of the gods, their king, from his grandeur.

Then he moved to the north-east, and applied again the *vaikriya-samudghāta*, ...till transformed his body for the second time by *vaikriya-samudghāta*. He turned himself into a terrific form, with a terrific shape, fear-generating, with a dreary shape, dazzling, tremendous gloomy, fierce, like a midnight of the dark fortnight, like a pile of black pulses (*mās-kalāi*), with his body attaining a height of one lakh *yojanas*. Having done so, he started hurling his hands ; and having done so, he gave severe jerks to his body ; and having given severe jerks to his body, he thundered ; and having thundered, he gave out a horse's neigh, trumpeted like an elephant and rattled like a chariot ; he struck the ground with his legs ; he gave slaps on the ground ; he roared ; he jumped ; he hurled , he frowned ; he raised up his left arm ; he disfigured his mouth with his thumb and fore-finger ; and having disfigured his mouth, he made a terrific sound like rushing water. Thus having caused an upheaval in the lower sphere, shaking the earth, giving a severe pull to the sub-human world, and piercing the sky, sometimes he thundered, sometimes he flashed, sometimes he showered water, sometimes he showered sand, and sometimes he created drakness, causing terror to the Banavyantaras, splitting the Jyotiskas into two, routing the body-guard gods, brandishing incessantly his *Parigha-ratna* under the sky, and all the time displaying its tremendous power. With his excellent speed, (he moved), ...till through the centre of an innumerable number of islands and seas in the sub-human world ; and having thus moved out, he arrived at Saudharma-kalpa, rushed to the *vimāna* named Saudharmavatamsaka, and was at the assembly hall named Sudharma. He placed one step on the *padmavara-vedikā* and the other step in the Sudharma Hall, and then with a terrific roar, he struck thrice with his *Parigha-ratna* on the thunder-bolt of Sakra shouting :

Where's that Sakra, the Indra of the gods, their king ? Where are his 84,000 Samanika gods ? Where are his 3,36,000 body-guards ? And where are those myriads of nymphs ? To-day, I steal , them.

Today, I carry them away. From this day, they are under my control.

In this manner, he uttered many harmful, unpleasant, unpalatable, inauspicious, indecent, ignoble and unworthy words.

Sakra, the Indra of the gods, their king, heard these harmful, ...till ignoble words, never heard before, realised (their implication), and having done so, became angry, ...till rattled his teeth with rage, and then with three lines prominent on his forehead and with a frown, he said :

Ye Camara, the Indra of the Asuras, their king ! Harken ye, the covetous of the most undesirable ...till ye born on an incomplete fourteenth day ! From this day, ye will no longer be there, nor have ye happiness any more.

So saying, seated on the excellent throne, Sakra raised his thunderbolt, which was burning, glittering, roaring, throwing out thousands of meteors, showering thousands of hot blasts, spraying flames, emitting sparks disastrous to vision, with a much greater glow than that of fire, very swift-moving, red like Kimsuka flower, extremely dreary and dreadful, and he hurled it to inflict ruin on Camara, the Indra of the Asuras, their king. Now, the Indra of the Asuras, their king, saw that burning, ...till dreadful thunder-bolt moving at a tremendous speed towards him. On seeing it, he thought, what it could be ; and having thought like that, he desired again and again, if he had such a weapon in his possession. And thereafter, with the crest of his crown smashed, with the pendants of his bracelets broken, with legs up and head down, with the arm-pits oozing immense sweat, he fell at a great speed, ...till after moving through the centre of innumerable isles and seas in the subhuman world, (he reached) Jambu-dvipa, ...till where stood the excellent Asoka tree, in my proximity, and then terrified, with a voice stricken with terror, he uttered, 'Lord, my refuge', and dropped dashing between my legs.

At that time, it occured to Sakra, the Indra of the gods, their king as follows :

Camara, the Indra of the Asuras, their king, does not have the strength, capacity and ability to come up, on his own initiative, as high up as the Saudharma-kalpa, without the support of some Jina, or of some *caitya* dedicated to a Jina, or of some monk or some advanced soul. And if it be so that Camara, the Indra of the Asuras, their king, could not have come up, ...till Saudharma-kalpa, on his own initiative, without the support of some Jina, or of some *caitya* dedicated to a Jina, or of

some monk or advanced soul, then, the thunder-bolt hurled by me will cause great trouble to such a Jina or to such a monk or such an advanced soul.

So he saw through his *avadhi* knowledge, and having seen in this way, he observed my neighbourhood and at once burst out :

Alas ! What have I done ? I am undone !

So saying, with excellent, ...till divine speed, he rushed out behind the thunder-bolt, and passing through the heart of innumerable isles and seas in the sub-human world, ...till arrived beneath the excellent Asoka tree to my proximity ; and as the thunder-bolt was at a distance of four fingers from me, he pounced upon it. And believe it, Gautama, he pounced upon it with such a terrible force that the air in his fist blew away my hairs. Then Sakra, the Indra of the gods, their king, withdrew the thunder-bolt, moved round me thrice, and paid me homage and obeisance ; and having paid me homage and obeisance, he submitted as follows :

Bhante Having taken shelter with thee, Camara, the Indra of the Asuras, their king, had come to destroy my grandeur. So by being angry with him, I hurled my thunder-bolt to kill him. But after I had done so, I thought that surely Camara, the Indra of the Asuras, their king, ...till saw through my *avadhi* knowledge, and beheld thee, and then burst forth these words through my lips : "Alas ! What have I done ? I am undone !' And thereon I rushed forth with excellent (divine speed) .. till I arrived unto thee, the beloved of the gods, and (goodluck prevailing,) could withhold my thunder-bolt at a distance of four fingers from thee. So I have come here, I have moved myself to this place, I have arrived here, I have reached here, to withhold my thunder-bolt. *Bhante* ! For my fault, I beg to be forgiven by thee. Oh beloved of the gods ! Forgive me. Oh beloved of the gods ! It behoves thy gracious goodness to pardon me. You are noble enough to do so. I assure you, I will never repeat such a conduct.

So saying, he paid me homage and obeisance ; and having paid me homage and obeisance, he moved to the north-east, and then thumped on the ground thrice with his left leg, and said the following words to Camara, the Indra of the Asuras, their king :

Oh Camara, the Indra of the Asuras, their king ! Saved is your life to-day by the grace of Sramana Bhagavan Mahavira. Now, entertain no fear from me.

So saying, he went away in the direction from which he had emerged.

Thereafter, Camara, the Indra of the Asuras, their king, being assured of safety from the thunder-bolt, deeply humiliated by Sakra, the Indra of the gods, their king, was seated in deep sorrow on his throne named Camara in the Sudharma Hall at metropolis Camaracanca, with his mental resolve shattered to pieces, engrossed in deep grief and shock, with his face covered with his palms, immersed in the meditation of the distressed, with his eyes downcast. Then on seeing Camara, the Indra of the Asuras, their king, with his mental resolve shattered, ... till with his eyes downcast, the Samanika gods, with their folded palms, made the following submission :

Oh beloved of the gods ! What thoughts thou art engrossed in with this meditation of the distressed ?

Thereon, Camara, the Indra of the Asuras, their king, gave the following reply to the Samanika gods :

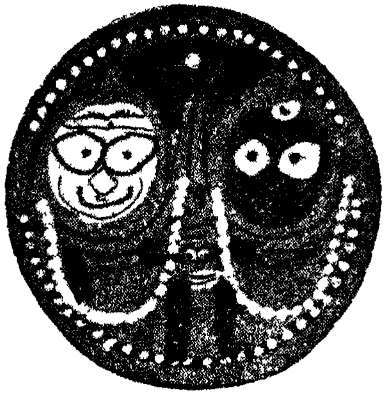
Oh beloved of the gods ! Having invoked the support of Sramana Bhagavan Mahavira, I had thought to deprive Sakra, the Indra of the gods, their king, of his grandeur by my single-handed effort. Thereon he was enraged and he hurled his thunder-bolt at me in order to kill me. But it was by the grace of Sramana Bhagavan Mahavira that I could remain unhurt and escape pain, and I did not receive any wound ; (and it was by dint of his grace, again,) I have been able to withdraw, to return, to arrive here back, and to resume my seat. So, oh beloved of the gods ! Let us all go, and pay homage and obeisance to Sramana Bhagavan Mahavira, ... till worship him.

So saying, with his 64,000 Samanika gods, ... till in full grandeur, ...till arrived, where stood the excellent Asoka tree, in my proximity, encircled me thrice,...till having paid obeisance, made the following submission :

Bhante ! By invoking thy support, I went myself to deprive Sakra, the Indra of the gods, their king, of the grandeur, ... till may good come to thee ! Oh beloved of the gods ! By thy grace, unhurt am I, ... till I live on. Oh beloved of the gods ! For this, I beg to be forgiven ... till went to the north-east, ... till demonstrated 32 forms of drama, and then went away in the direction from which he came.

Oh Gautama ! In this manner, Camara, the Indra of the Asuras, their king, attained a great divine fortune, ... till (it) came at his disposal. His life-span there is one *sāgara*, after which, he will be born in the region named Mahavideha, when he will be liberated, ... till end all misery.

Camara Story ends.



Is Rsabha the Jagannatha of Puri ?

P. C. ROY CHAUDHURI

Jainism was known in Orissa even before the advent of Sri Vardhamana Mahavira, the last Jaina Tirthankara (Path-finder) who was Buddha's contemporary. The first Tirthankara or the founder of the Jaina creed was Rsabha Deva pronounced as Rusabha Deva in Utkala. The large number of ancient images of Rusabha found in different parts of Orissa remote from one another indicate that Rusabha Deva was very well known in Orissa. Rusabha Deva is still installed in some of the Jaina temples of Orissa.

Jainism had a great hold on Orissa for centuries. Jaina antiquities have been found in districts like, Maurbhunj, Keonjhar, Cuttack, Puri, Balasore, and Koraput. The antiquities are ancient images of the Tirthankaras, Yaksas, Yaksinis, Caityas, etc. There are Jaina shrines with images of Jaina Tirthankaras old and modern in Bhubaneswar, Cuttack and Chauduar and other places.

During the time of King Kharavela in the First or Second Century A.D. Jainism was the state religion. King Asoka's grandson Sampriti was a Jaina and had given a great encouragement to the spread of Jaina cult. King Kharavela and his descendants had the famous caves in the hills of Orissa, Khandagiri, Udayagiri and Nilagiri made out with a large number of Jaina images sculptured on the walls of the caves essentially for the stay of the Jaina monks.

Jaina creed has had its impact on the life-style of the Oriyas. Vegetarianism is deep-seated. Worship of the Bata trees, Kalpa-Bata and other social customs have their roots in Jainism. Parables and some of the folk-tales of Orissa are apparently drawn from the Jaina parables which are of limitless age. Ancient Oriya literature including the *Mahābhārata* of Sarala Das is definitely coloured by the Jaina tenets. The story of Jaungatha in the Oriya *Mahābhārata* of Sarla Das is an ancient Jaina parable in another shape. Works like the old *Baulā Carit*, *Rāmagāthā* have definitely a strong Jaina flavour. Oriya *Bhāgavata* in some chapters repeat Jaina ideology and code of domestic life.

But Jainism in Orissa very briefly touched here has a deeper impact on the religious life of the Oriyas. The two minor Orissan religious creeds of Mahima Pantha and the Arakhia Pantha have been so deeply affected by the Jaina faith that they could be described to be the offshoots of Jainism. In this article, however, we shall discuss the affinities between the Jagannatha cult prevalent in Eastern India as a cult under Hinduism or Jainism. The points of affinity are so many and so intimate with Jainism that one may legitimately consider if Jagannatha cult is really not a by-product of Jainism, which is the older creed. Jagannatha cult is not as old as Vaisnavism or Saivism and is essentially confined within Orissa with some spilling over to Bengal and Bihar. Puri is the land of Jagannatha, as the great Jagannatha temple is located in Puri. There are some Jagannatha temples in different parts of Bihar (Jagannathpur in Ranchi is well known where the Heavy Complex Machineries are located) and Bengal (the Jagannatha *Ratha Yātrā* of Mahesh Village is famous). But Lord Jagannatha is not a deity as widely accepted in Hindu India as Siva, Parvati or Visnu. The form of the handless bust of the deity is also peculiar. He is always worshipped along with Balabhadra and Subhadra. There are some principal ceremonies associated with the Jagannatha cult. The deities are taken out in a decorated chariot pulled by people in the main road (*Ratha Yātrā*). The deties are bathed ceremoniously (*Snāna Yātrā*). The body of the deity is changed and a fresh image is substituted (*Nava-Kalevara* and *Prāṇa-Pratiṣṭhā*).

The *Ratha Yātrā* is clearly taken from Jainism. The structure of the *Ratha* or chariot is like a Jaina *Caitya*. In Puri and Bhubaneswar *Ratha Yātrā* is performed on the second day of the full moon in Asadha month (July) and eighth day of the full moon in Caitra month (April). These two days are considered sacred. Any type of good work may be performed on those days because they are known as *Kalyāṇaka* days. If we look for the origin of these usages, we will have to go back to Jaina

classics. According to one, on the second day of the full moon in Asadha, the first Tirthankara Rusabha (Rsabha) was conceived. On this day each year *Caitya Yātrā* or *Ratha Yātrā* is celebrated. Many believe that Lord Jagannatha is the symbol of Rusabha. So on that day Jagannatha's *Ratha-Yatrā* is observed. According to another Jaina classic Rusabha was conceived on the fourth day of the full moon in Asadha. The conception period was of nine months and four days. So he was born on the eighth day of the full moon in Caitra month. That day Rusava's birthday is observed in Bhubaneswar as *Ratha Yātrā*.

Like the *Snāna-Yātrā* (the bathing ceremony) of Lord Jagannatha, the Jaina deities also have their *Abhiṣeka* and *Snāna* ceremonies. The custom of colouring Lord Jagannatha's eyes and the *Nava-Yauvana* dress after the *Snāna* remind one of the same with the Jina idols. There is nothing special to colour in Jagannatha except his eyes.

The name Jagarnatha or Jagannatha itself is Jaina in origin. The Jaina lexicon Rajendra (*Abhidhāna Rājendra*, Vol. IV, page 1385) mentions that the name Jagannatha is another name of Jinesvara Adinatha Rusabha. The Batara (Baniyan) in the Jagannatha temple seems to be the symbol of Rusabha Deva's tree. The Nila Cakra of Jagannatha is the symbol of Rusabha's Dharma Cakra Wherever in India Lord Rusabha is worshipped, the place is known as Cakraksetra Mount Abu in Rajasthan so well known to the Jainas, is known as Cakraksetra Anandapur in Keonjhar District where Rusabha was worshipped is Cakraksetra. Puri, the seat of Jagannatha is also known as Cakraksetra. The possibility of it being the *Pithasthāna* of Rusabhadeva of an earlier time is probable. Hindu religion is eclectic and is surmised that Rusabha Deva was adopted as Lord Jagannatha.

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Gommata Colossus in Sravana Belgola

S. K. Ramchandra Rao

The first of the twenty four Tirthankaras, was Rsabhadeva (called Adinatha), held in highest esteem. The subject of the Gommata colossus in Sravana Belgola, Karkala and Venur—all in Mysore State, is described in legends as the younger son of this first Tirthankara, the elder one being Bharata, after whom, according to the Jainas, India is celebrated as Bharatavarsa, Bharatakhanda or Bharatabhumi.

Rsabhadeva was a king before he became a saint. His parents, Maru and Puru, find a mention not only in Jaina *Ādipurāṇa* but in the Brahmana *Bhāgavata-purāṇa* also. This Rsabhadeva had two wives, Yasasvini and Sunanda. Of his sons, Bharata the elder was born of the former, and Bahubali the younger of the latter ; he had a large number of children besides these. When the king entered old age, he divided his empire amongst his sons and retired into a forest retreat for practising austerities. Bharata now became lord of Ayodhya, and Bahubali of Paudanapura. Bharata in due course aspired to become the sole lord of the whole country and directed his brothers, who were now independent lords of different territories as decreed by their father, to surrender their independence to his suzerainty. The brothers (whose number is given as a hundred) all except Bahubali, not approving of Bharata's mentality, relinquished their kingdoms and retired to jungle retreats

in a fit of renunciation. But Bahubali protested against his brother's unjust demand and struck to his own ; he announced his resolve to resist any aggression. The indignant Bharata attacked Bahubali with a mighty force. A furious fight ensued between the brothers, as the counsellors on both sides decided that armies should not be involved. In the fight, Bahubali came out victorious and Bharata was humbled. Now Bahubali was the virtual emperor of the whole realm. But he was overcome by a severe grief at having caused so much pain to his brother for the lust of power, and relinquished his claim and retired to the jungle, where resided his father. Having been initiated by him into asceticism, Bahubali engaged himself in severe austerities. He continued in the standing posture for years on stretch in deep contemplation ; molehills grew over his legs, snakes made their dwelling therein, creepers spread over his arms ; he was lost in profound meditation. Ultimately he attained to complete liberation of spirit and became a 'Kevali' (an emancipated saint). Bharata later caused a gigantic golden statue of his brother to be created at Paudanapura.

It is this incident that is in the background of the colossus of Gommata in Sravana Belgola. Gommata is the local name for Bahubali. The term first appears in a work written by the teacher of the person responsible for the installation of the colossus, *Gommatasāra* by Nemicandra Siddhanta-Cakravarti. The word according to M. Govinda Pai is a corrupt form of 'Manmatha' ('Cupid') ; Professor T.N. Srikantiah suggests that 'Gommata' was first an appellation of Camundaraya who caused the colossus to be erected, and that he got that appellation on account of the benefaction of the spirit 'Gummadi' (corrupt 'Kusmandi') whose devotee he was. R. Narasimhacharya translated the word 'Gommata' as 'excellent'.

There are three celebrated images of this Bahubali, all called 'Gommatesvara', in Karnataka : one the 56½ feet tall colossus at Sravana Belgola in Hassan District, Mysore ; another 41½ feet image at Karkala, and still another (35 feet) at venur, both in South Kanara. The first one is the oldest, being consecrated on March 13, 983 A.D. at the instance of premier Camundaraya of the Ganga King, Rajamalla. The image at Karkala was consecrated on the 13th of February, 1432, at the instance of Virapandya, a vassal of the Vijayanagar ruler. The Venur image was consecrated on the first of March, 1604, at the instance of Timmaraja of Punjalike.

Of these the one in Sravana Belgola is supreme as a perfect work of art. This town is 31 miles away from Hassan, a district headquartre



Back View of Bahubali (Gommatesvara), Sravana Belgola
Height 56' 6" : 983 A D.



Bahubali (Gommatesvara)
Karkala, South Kanara
Height 41' 6"   1432 A D



Bahubali (Gommatesvara)
Venur, South Kanara
Height 35'   1604 A D

Photo by—SRI K PARASMAL

in Mysore State ; it is about 100 miles from Bangalore. There are two celebrated hillocks in close vicinity, known as Vindhyagiri (or Indragiri) and Candragiri. The Gommata colossus stands on the former and is visible from all around within a radius of 15 miles. There are in all about 33 temples here, the oldest dating 3rd century B.C., associated with the Mauryan emperor Candragupta of Ujjain. Tradition has it that this emperor came down South in the entourage of the celebrated. Jaina ascetic Bhadrabahu Srutakevalin. He settled down in Sravana Belgola as Muni Bhadrabahu resolved to end his life there. On the Candragiri stands to this day a cave known to pilgrims as "Bhadrabahu-Guhe", where the Muni is said to have passed away. Even the emperor Candragupta ended his life by '*Sallekhanā*' (the Jaina practice of fasting unto death). Since then the place is a Jaina sanctuary.

Sravana Belgola, however, has achieved celebrity all over the world because of the remarkable colossus, Gommata. It was installed there at the instance of Camundaraya, as the inscription in *loco* testifies. The pious man is known to history as the able premier and general under Ganga ruler of Talakadu, who were devotees of Jainism. The king that saw the statue rise was Rajamalla (reign 974-984), who was so pleased with the peity of his minister that he bestowed on him the distinction of 'Raya' (king) and made him Governor of Southern Madhura (probably the modern Maddur). The inscriptions call Camundaraya the '*dvitīya-vibhavam*' (second in glory) of Rajamalla, who was '*Gaṅgākula-candra*' (moon of the Ganga race). This general was a renowned scholar and a pious devotee, besides being an efficient administrator ; he was also the author to a couple of religious tracts both in Kannada and Sanskrit. His religious preceptors were the famous Jaina ascetics, Ajitasena and Nemicandra ; the latter was the author of Prakrit *Gommatasārapañcasangraha* which work probably fired the noble disciple with an enthusiasm for the installation of the colossus.

The story goes that when once this Camundaraya, with his mother and Ajitasena, was on a pilgrimage he camped at Sravana Belgola for the night. Ajitasena had related to the Raya and his mother the story of Bahubali and about the Paudanapura golden image of the great saint. Great was the desire of the royal mother to visit Paudanapura which was now in the midst of an impregnable forest. But here in Sravana Belgola Camundaraya dreamt of the gigantic statue of Bahubali and determined to satisfy the desire of his mother by erecting a similar statue right there on the Vindhyagiri hillock. Next morning he looked around and saw in a huge boulder of living rock the suggestion of Bahubali's image. He immediately sent for artisans and artists and sculptors and set them to work out his idea. Nearly twenty years must have elapsed

before the 56½ feet tall image of wonderful execution came to shape. The date of installation is determined by Manjeswara Govinda Pai to be March 13, 983 A.D. It is estimated that for over 130 years the colossus stood all alone, without any surrounding structures or buildings in close vicinity. Gangaraja, whom we find mentioned in an inscription dated 1116-1117 A.D., constructed the surrounding pavilions that we see today.

The colossus is 56 feet 6 inches in height, chiselled out of a living monolith of 'fine grey gneissic granite' on the hillock, Vindhyagiri, 3767 feet above sea level. The figure, for the size, is marvellously well proportioned, with broad shoulders, thin waist and square face, facing north ; it stands utterly nude, in a posture of determined but easy contemplation. The legs are rather thick and stubby ; a small rock reaching well above the knees is made to represent the ant-hill, while physically it supports the colossus. The suggestion of the ant-hill is given by the delineation of small snakes emerging from their cavities. Creepers spread over his legs and arms ; the sage is one with wild nature, for practical intents inanimate. The countenance of the colossus is indeed an achievement, perhaps never surpassed in the world of art ; for the gigantic proportions of the figure the face is executed with consummate dexiterity. Ordinarily such dimensions instil in the beholder a sense of bewildered amazement ; with a conspicuous streak of awesome repugnance ; but the face of Gommata is child-like—as charming, as innocent, as happy. A faint but evident smile shoots forth from the womb of disciplined serenity, suggesting sympathy with the sorrowing and struggling mankind and an absolute mastery over himself. The saint stands above the world, and no mortal shackle taints him What can reach such heights ? He is verily a victor, a 'Jina', a lone one, a 'Kevalin'. His nudity proclaims his detachment, his freedom from human passions and sentiments, social defilements and mortal limitations. He is sky-clad (*digamabara*) ; he is as free as the sky. The saint stands siff in a resolute posture ; it speaks of the effort that is needed for emancipation. One who has his eyes set on *kaivalya* cannot afford to be indolent ; it would have been grotesquely absurd were Gommata represented in a '*sukhāsīnamūrti*' posture. Says Zimmer : "The image of the released one seems to be neither animate nor inanimate, but pervaded by a strange and timeless calm. It is human in shape and feature, yet as inhuman as an icicle ; and thus expresses perfectly the idea of successful withdrawal from the round of life and death, personal cares, individual destiny, desires, sufferings and events". As Dr. S. Srikantha Shastri says, "the bliss of *kāyotsarga* and *kaivalya* radiates from the face".

Having consecrated the colossus Camundaraya desired to have the image anointed ceremoniously by the customary rite known as '*pañcāmṛta-abhiṣeka*'—ceremonial bathing in five nectars (milk, butter, honey, sugar and water). Elaborate preparations were made and equipment in titanic quantities set ready ; but when actually the sacred liquid was poured over the colossus it would not even reach the thighs. It was not that the quantity was insufficient but Camundaraya had become conceited at his remarkable achievement—rather justifiably. Just then his guardian deity, Kusmandini Yaksi, came in the guise of a pious old woman carrying milk in a little 'gullakayi' shell as her humble offering for the sage. When this ridiculously small quantity of milk was poured over the image, strange to say, the entire colossus was flooded with the liquid. Such was the power of humility and strength of piety, Camundaraya learnt his lesson, and in gratitude had the figure of the old dame (subsequently known as Gullakayaiji) carved in stone and erected in front of the colossus.

From the episode came into vogue the ritual of bathing the colossus ceremonially, periodically. The usual interval is twelve years and the ceremony is styled 'Mahamastakabhiseka' or the Great Head-Anointing Ceremony. The first recorded historical ceremony was in 1398 A.D. at the instance of one Panditarya. The other dates are 1675 A.D. (Santivarni), 1659 (Doddadevaraya Wodeyar), 1675 (Visalaksa), 1677 and 1800 (Krishnaraja Wodeyar III of Mysore) 1825, 1827, 1887, 1900, 1910, 1925, 1940 and 1953. The latest was in 1967. It is a function of supreme significance for the Jainas all over India, particularly for those belonging to the Digambara sect who congregate in hundreds of thousands at Sarvana Belgola on this awe-inspiring occasion. The actual ceremony is indeed a sight for the gods ; its grandeur is, perhaps never surpassed by any event in the World. This great honour shown to a sage who renounced the worldly life for quieting the spirit is symbolic of the high esteem in which the ideal of renunciation is held in India.

GLEANINGS

'Jainism'

[*Extract from 'Oriya Language & Culture' by Dr. Pandit Nilakantha Das. Reprint from The Orissa Historical Research Journal, Vol. VIII No. 1, April 1959.*]

Jina : The Sanskrit word Jaina came from Jina (with cerebral '*n*') which is a word of the Oriya or ancient Kalinga Prakrit exclusively. It comes from Sumerian 'ji' which is the same as Indian '*jīva*'. From the same root through Jaina practice comes also Sanskrit root '*ji*' (to conquer) which is Oriya root '*jin*' (to conquer). Hence the original word is Jina (meaning conqueror) from which in later times comes the Sanskrit words, Jina and Jaina. In Oriya also Jina means conquered or conquering. Significant it is that in other Indian Aryan languages this Oriya '*Jin*' becomes '*jit*' and Sanskrit Jaina cannot be derived from that '*jit*'.

Even in Oriya language today, there will be found other words of ancient culture. In this connection the three main world religions may be referred to, for religion is practically the only expression of culture at least in those days.

Let us first think of the scientific or the rationalistic religion prevailing in the ancient world. It is Jainism. It is based on experience, observation and inference. It is based on soul, more correctly the soul in control of the matter. It began from the individual 'life principle' which is called '*ji*' in Sumer some five thousand or more years ago, This '*ji*' it has been said, is sanskrit '*jiva*' (Soul). '*Ajīva*' (matter) was what was not '*jīva*'....

To have a clear comprehension of this unique Jaina religion which was the only rationalistic religion, the world ever thought of, the following will be useful :

I. Man's personality is dual, material and spiritual. The duality of the dead matter and the living principle which animates the human body is evident. There may be differences as to the nature of it ; but as to the fact of the duality there cannot be any question. This is in striking contrast with the Hindu doctrine of Brahman, or one. soul which is all and in all.

II. Man is not perfect. He can improve, i.e., he can advance in the direction of perfection. The human soul can attain perfection. In its perfect condition the soul enjoys its true and eternal character, whereof the characteristic is the four infinities ; infinite perfection or faith ; infinite knowledge; infinite power ; and infinite bliss.

III. By this spiritual nature man can and must control his material nature. It is only after the entire subjugation of matter that the soul attains perfection, freedom, and happiness.

It is such a free and happy soul that is called Jina (Conqueror) or Tirthankara (Guide).

IV. The last basic principle of Jainism is this : Man himself, and he alone, is responsible for all that is good or bad in his life.

Jainism, more than any other creed, gives absolute religious independence and freedom to man. Nothing can intervene between the actions which we do and the fruits thereof. Once done, they become our masters and must fructify. As my independence is great, so my responsibility is co-extensive with it. I can live as I like ; but my choice is irrevocable, and I cannot escape the consequences of it. This principle distinguishes Jainism from other religions, e.g., Christianity, Muhammadanism, Hinduism. No God or His Prophet for deputy or beloved, can interfere with human life. The soul, and it alone, is directly and necessarily responsible for all that it does.

As to the ancientness of the Jaina religion, its original connection with the Sumerian '*ji*' is significant. Dr. H. R. Hall also discerns Jaina traits in Sumerian statues of practically the same ancient period. In Pre-*Rg* Vedic India, there is no doubt that the Jaina religion was the prevelent religion among the cultured Dravidians from whom the Indian

Vratyas as well as later on the Aryas themselves got all incentives to the highly philosophic aspect of their own religion. It is a well-known fact that all over India, Jainas were the only people to know this aspect of human culture before the Aryans came.

They were gradually driven to the South and the East. Jaina religion was their philosophic religion ; the Jaina practice was prevailing prominently in Videha and such other regions in the East. It is well known how these practices developed. The highest Aryan philosophy of non-attachment and of non-violence was an essential part of Jainism. From these also developed as a matter of self-preservation, the great tradition of twenty-four Thirthankaras of the Jainas beginning with Rsabhanatha, who is but another name for Aryan Surya, called in the *Rg Veda* the *Ātman* or the soul of all that moves and all that stands. But the Vedic ceremonials and customs, i.e., sacrifices and the caste, on the other hand, went on increasing in spite of all philosophical influences of the Jainas even in those Eastern regions, still affecting seriously the Jaina practices there.

But Kalinga region, i.e., the region of present Puri, was the seat of very quintessence of Jainism--the very essence of the philosophy quoted above, as this Kalinga, as I have said, was colonised by non-Aryans specially by sea and by the Aryans by land both from West and North. It is noteworthy, however, that besides *Puruṣa* and *Puruṣottama*, the words like *Kaivalya* is still used in the Oriya language and literature today.

Person or *Puruṣa* is used in the *Rg Veda* to mean man. Even in *Puruṣa Sūkta*, the word *Puruṣa* represents a great giant who is sacrificed to produce the entire universe. This undoubtedly contains the physical comprehension of the Jainas who sublimated the idea of individual *Puruṣa* to the *Puruṣa* universal. The process of this sublimation or self-elevation has been elsewhere described in connection with *Puruṣottama* or Jagannatha. But certain it is that the conception is not originally *Rg* Vedic. For there is practically no philosophy in the *Rg Veda*. All philosophy in the early Vedic culture came from the Jaina religion.

The word *Puruṣa*, it may be noted, in the sense of person or *Ātman*, meaning soul in control of the body, is not Vedic. *Puruṣa* itself is a Prakrit variation of the original word *Pubraṣa*. In Prakrit pronunciation it should be *Pubrisa* or *Purisa*. But in Kalinga it is pronounced *Pubrusa* or *Purusa*, for in Kalinga 'ṛ' becomes not 'ṛi' but generally 'ṛu'

as I have already indicated. In the *Rg Veda*, the following *mantra* occurs :

"The wood which floats (is an object of worship), beyond the yonder ocean (or river), is *Apuruṣam*, i.e., not *Puruṣa* (that means that it is not spiritual but a material object, i.e., *Ajīva*). Therefore, discard it O Durhanu (uncouth speaker)! Then (after this discarding) only you go to the spiritual plane (the other stratum)." (X. 155.3)

It may be noticed here that this object of worship which was a wood described in terms of a boat or ship floating in the ocean, suggesting probably that the people that worshipped it came with it, not by land, but by sea.

It may further be noticed, however, here that this is a very peculiar hymn in the whole of the *Rg Veda*. Its author is given here as Sirimbitho Bharadvaja Bharadvaja clearly means a man of the Bharadvaja Gotra. Such adoption of Gotra is common even today in the outer area e.g., Orissa, where prominent people take on some Gotra they choose. Sirimbitho may be a Prakrit form of some word beginning with '*Srī*'. The word may be Sri-nibistha or Sri-anvita or something like it. The deity of this verse is Brahmanaspati. Unlike Sirimbitho Bharadvaja which is the solitary author, in the entire *Rg Veda* this Brahmanaspati in the *Rg Veda* is the deity of some other verses and hymn also. But Brahmanaspati is interpreted as Brhaspati. This may not be so. Brahmanaspati may mean a priest versed with *Brāhmaṇa* or the Vedic hymn or verses. These words may be the then Kalinga Prakrit of those old days and this verse seems to have been collected from the Kalinga country with reference to the wood worshipped in the Austric lands or islands of the ocean or of some Savaras in the up-land worshipping some wood or wooden image where Sindhu may mean river. This verse at least may therefore be a verse taken from Kalinga into the *Rg Veda* itself. Though the 10th *Maṇḍala* is said to have been found on investigation to be the latest portion of the *Rg Veda*, the entire *Rg Veda* is, perhaps by mistake, taken to be a collection of the verses and hymns composed in North-West India, perhaps including the Upper Gangetic Plain. But it may be concluded that even in those days verses like this at least were collected from distant parts where the words had undergone some distinct Prakritic changes specially on account of Vratyas, as has happened here in Kalinga.

Significant it is here that even in those early days a wood or wooden image in a distant land was being worshipped perhaps as the Soul (or

Lord) of the Universe, i.e., *Puruṣa* or *Ātman* or something like it, to rival the spiritual *Puruṣa* idea prevalent in Puri. This is in all probability the wood or the wooden image worshipped by the Austrics in the distant islands or the Nim-wood image of the Savara land which in much later times was floated in the Mahanadi from a Savara village of the present Bilaspur district situated in the confluence of the Jonk (a tributary of the Mahanadi) and the Mahanadi and carried to Puri where it was established as the present Jagannatha with a great temple built for the purpose by Coraganga Deva the famous Ganga king of Orissa.

This Puri pre-eminently the seat of *Puruṣa* which in later times is responsible for Kalinga Jinasana or the seat of Kalinga Jina. This place is the place in this world (of India) of *Puruṣottama*, the highest *Puruṣa*. In the *Gītā*, Krsna, as the monotheistic God of the Universe, says, "Therefore I am celebrated in this world as Purusottama." *Loke* or *loye*, it must be observed, is a Jaina word, meaning 'in this world'. So this *loke* in the *Gītā* points to the place of Purusottama, i.e., Puri, for there was then no other place of Purusottama in India. *Gītā* was composed not later than 4th Century B.C.

This *Puruṣa* originally developed out of '*jīva*' or '*ji*' in control of '*ajīva*' among the Jainas and was taken up in later times by the Vedic Samkhya philosophy which is based on *Puruṣa* and *Prakrti*, just come out of '*jīva*' and '*ajiva*'. The Samkhya philosophy, may be said, is the most primitive and original systematic philosophy of the Vedic literature.

Compiled by Sri Radhanath Rath, Editor, *The Samaj*.

On the Religion of Canakya

Jyoti Prasad Jain

Canakya, the reputed author of the *Arthaśāstra* which is the earliest available Indian treatise on political thought and statecraft, was also the chief architect of the first historical Indian empire. He was the guide, chief adviser and prime minister of Candragupta Maurya, and had helped the latter to oust the Nandas of Magadha, instal himself on the throne of Pataliputra and build a vast and powerful empire which extended over almost the whole of the Indian subcontinent and even penetrated beyond its frontiers. It has long been established and admitted by historians generally that the great emperor Candragupta Maurya (*circa* 325-297 B.C.) who was a contemporary and worthy rival of Alexander the Great of Macedon, was a follower of Jainism. But, the fact that his political *guru* Canakya *alias* Kautilya, the great Machiavelli of India, was also a Jaina by religion has not yet been given due recognition by modern historians. It is not because there is any lack or paucity of good evidence on this point, nor because attention of the scholarly world has not been drawn towards it, as has been claimed in an article published recently in a number of Jaina periodicals and magazines.

As a matter of fact, during the past forty years or so several scholars have published their papers establishing the fact that the personal faith of Canakya, like that of his royal master, was Jainism. To name the more important of such writings, Muni Nyaya Vijaya's article 'Canakya and his *Dharma*' (published in *Anekānt*, Vol. II No. 1, Nov. 1938, pp. 105-115), Prof. C. D. Chatterjee's learned paper 'Early Life of Candragupta Maurya' (published in *the B.C. Law Volume*), the

present author's 'The Jaina Sources of the Life-story of Candragupta & Canakya' (*Jain Siddhānta Bhāṣkar*, Vol. XV No. 1, July 1948, pp. 17-24) and 'Candragupta and Canakya' (*Jain Siddhānta Bhāṣkar*, Vol. XVII No. 1, June 1950, pp. 1-16), also his book '*Bhāratīya Itihās : Ek Dṛṣṭi*' (published by Bharatiya Jnanpith, 1st ed. 1961, 2nd ed. 1966, pp. 76-90) and B. Kamta Prasad Jain's book '*The Religion of Tīrthankaras*' (published by World Jain Mission, Aliganj, 1964, p. 133), have dealt at length with this topic and clearly established that Canakya was born of Jaina parents, remained throughout his life a Jaina by faith, and ended his days as a Jaina ascetic. Both the Digambara and Svetambara traditions are unanimous on this point.

Recently Muni Mahendra Kumar 'Pratham' has in his own way established the same fact on the basis of almost the same source material, in his learned article which has simultaneously appeared in several periodicals. Some ten years ago, Dr. Satyaketu Vidyalankar, intending to publish a revised second edition of his *History of the Mauryas*, approached the present author, discussed among others, this point, and took away with him the offprints of the author's articles published in the *Jain Siddhānta Bhāṣkar*. We should hope that historians will seriously go into this question and recognise the fact of Canakya's being a Jaina, as established in the writings detailed above.

Are Jainas Hindus ?

K. B. Jindal

In his '*Discovery of India*', Pandit Jawahar Lal Nehru stated that Hinduism embraces all religions born in India. I am afraid this broad proposition may not be acceptable to Sikhs, Parsis, Buddhists and Jainas. In his illuminating judgment in the case of *Commissioner of Wealth Tax Vs. Champa Kumari Singhi* (1968. 67 ITR 561) Banerjee J. stated :

> "It is true that Hindu religion is marvellously catholic and elastic. Its theology is marked by eclecticism and tolerance and almost unlimited freedom of private worship. But, nevertheless, Hinduism does not include in its fold Hindu converts to Christianity and Mohammadanism and also dissenters from Hinduism, who formed themselves into distinct communities or sects with peculiar religion and useges, so different from the principles of the *Sāstras* that they cannot but be regarded as being outside Hinduism. The Jainas rejected the authority of the Vedas, which forms the bedrock of Hinduism and denied the efficacy of various ceremonies which the Hindus consider essential. It will require too much of boldness to hold that the Jainas, dissenters from Hinduism, are Hindus, even though they disown the authority of the Vedas."

Apart from the differentia pointed out by Banerjee J., which distinguish the Jainas from the Hindus, I may add the following :

1. Jainas repudiate the theory of God as the first cause or the architect of the universe. Although the Jainas do not admit an *Iśvara* who is the world creator, they do admit a perfect human being who is the best teacher, i.e., the Tirthaṇkara.

2. The concepts of *Dharma* and *Adharma* as non-psychical principles of motion and rest are peculiar to Jaina philosophy.

3. Jainas do not believe in Absolute Truth. Jaina philosophy is commonly known as *Syādvāda*. *Syāt* means "may be". The real sense of the compound word *Syādvāda* can, therefore, be said to be objective realism—viewing things under their diverse aspects by a multiple or many-sided vision. The septuple formulation of *Syādvāda* is called *Saptabhaṅgī*.

4. In the six-fold classification of souls according to their sense organs, the Jainas developed the theory of evolution several thousand years before Darwin wrote his *Origin of Species*.

5. By attributing to them a consciousness of their own purposive activity, the Jaina theory rejects the notorious Cartesian doctrine that the sub-human animals are unconscious automata

It is a different matter that the judgment of Banerjee J. was reversed by Supreme Court, vide 1972 83 ITR 720. Their Lordships of the Supreme Court were not so much concerned with whether the Jainas are Hindus, but they were deciding the broader issue whether the taxable entity of Hindu Undivided Family mentioned in the Wealth Tax Act would include a Jaina family No doubt the concept of joint family is prevalent amongst the Jainas but that does not make Jainas Hindus.

Taking the cue from the '*Discovery of India*', I find the Census Officers take it for granted that Jainas are Hindus and in the column of "Religion" they automatically fill in the word "Hindu" against a Jaina. It is for the Jainas to assert their separate identity and to see to it that their religion is properly recorded in Electoral Rolls, Census, Civil Lists, Statistics and other Government records.

Books Received

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A treatise based on the detailed Gujarati deliberation of Muni Sundara Suri's *Adhyātma Kalpadruma.*

DIVAKAR, SUMERU CHANDRA, *Bhagavān Mahāvir* (in Hindi), author. Sivni, 1970. Pages 90. Price 75P.

A short life-sketch.

JAIN, BINODE KUMAR (Ed), *Āgampath* (in Hindi), a monthly on Jainology, Editor, Delhi, 1974. Yearly subscription Rs. 8.00 ; per copy 75 Paise.

Has started its publication from January this year.

JAIN, KAMAL KUMAR (Pub), *Bhagavān Mahāvir Jayantī Samāroha Smārikā*, Mahavir Jayanti Samaroha Samiti, Calcutta, 1974. Price Re. 1.00.

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JAIN, VIRENDRAKUMAR, *Adhunikatā-bodh aur Mahāvīr* (in Hindi), Sri Vir Nirvan Granth Prakashan Samiti, Indore, 1973. Pages 12. Price 25 Paise.

A tract on the utility of Mahavira's teachings in the modern age.

JHABK, KASTURCHAND, *Lord Mahāvīra and the Modern Man*, author, Secunderabad, 1974. Pages 15.

A short tract on Mahavira, iconography, equanimity, etc.

MUNI, AMARENDRA VIJAY, *Vijñān aur Adhyātma* (in Hindi), Sri Jindatt Suri Mandal, Ajmer, 1973. Pages 2+16+96. Price Rs. 3.50.

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MUNI, RAJYASH, *An Outline of Jainism*, Sri Adinath Jain Swetambar Temple, Bangalore, 1969. Pages 40.

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A short tract on Mahavira's Life and Teachings.

PARSON, SOHANLAL & SUCHANTI, BIRCHAND (Pub), *Mahātirth Pāvāpurī Smārikā*, Sri Jain Svetambar Pavapuri Tirth Vyavasthapak Samiti, Calcutta, 1973. Price 50 Paisa.

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RANKA, RISABHDAS, *Jain Jagat (Āhār Viśeṣāṅk)* (in Hindi), Bharat Jain Mahamandal, Bombay, 1973. Pages 316.

A special number on 'Food'.

RANKA, RISABHDAS, *Mahāvīr, Vyaktitva, Upadeś* aur *Ācārmārg* (in Hindi), Bharat Jain Mahamandal, Bombay, 1974. Pages 7+119. Price Rs. 3.00.

Contains a short account of Sramana culture from Rsabha to Mahavira, teachings of Mahavira and code of conduct as laid by him.

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1. KARMA AND REBIRTH by T. G. Kalghatgi : L. D. Institute, Ahmedabad, 1972 : Pages 75 : Price Rs. 6.00.

2. COLLECTION OF JAINA PHILOSOPHICAL TRACTS, edited by Nagin J. Shah : L. D. Institute, Ahmedabad, 1973 : Pages 14+164 : Price Rs. 16.00.

PUHAICAMDACARIYAM, edited by Muni Ramanik Vijay : Prakrit Text Society, Ahmedabad, 1972 : Pages 45+267 : Price Rs. 30.00.

1. Arising out of three lectures by T. G. Kalghatgi, the first title under review is a comparative study on *Karma* and Rebirth. Since *Karma* theory is typical of the Indian philosophical systems except Carvakism, the first two lectures given to this theory are dominated by these systems. In contrast, the third lecture which is given to Rebirth is a philosophic study. The lecture traces the origin of the idea in the Paleolithic age and its development in diverse cultures. Despite the fact that Christianity does not recognise rebirth, some people in the west have, on the basis of experience with metampsychosis, started investigation in prebirths, and this lecture throws light on what the western scholars have achieved in this field. Needless to add, in their quest, the western scholars have made use of the tools of modern psycho-analysis, and hence their progress is circumscribed. The tools are inadequate for this purpose. Indian seers, in contrast, have mentioned rebirth as an act of faith and as an intuitive knowledge of the enlightened man. With the progress of civilisation, this intuitive knowledge has grown dim.

According to the lecturer, "it is probable that *Karma* and Rebirth must have been pre-Aryan doctrines which were important in the Sramana culture and later assimilated in the Aryan thought by the time the Upanisads were clearly formulated." In support to himself, he has quoted a double authority, both European. According to Ninian Smart, the Indian view of *Karma* was doubtless of non-Aryan provinance and it was a kind of natural law. According to Von H. Glasenapp, "... a hypothesis could be advanced that the Indo-Aryans arrived at their doctrine of metempsychosis in a manner similar to that of the Celtic Druids who also appear to have taken it over as a sacred doctrine from the pre-Aryan people." In the introduction, Dalsukh Malvania's reference to this 'sacred doctrine from the pre-Aryan people as the legacy of the aborigines of India' is objectionable.

Since the Jaina *Karma* doctrine stands apart in its novelty and originality, the lecturer has rightly devoted a good part of his time to a description of this doctrine. With the Jainas, *Karma* is not activity. It is matter-atoms that occupy the space-points in the soul taking it through the experiences of various lives. These atoms do not give up the soul at death when the body drops out but continue their journey with the soul from one body to another. The Jainas have conceived *Karma* atoms themselves as providing a body round the soul called *Kārmaṇa Sarīra*. *Karma* is thus the determinant as God is in the God-centred religions. The path of religion indicate how to liberate the soul from the occupation by *Karma* atoms. This is all in traditional line. The reader will however find it rewarding to go through the various criticisms of the *Karma* theory at Pages 32-44 and the acumen with which the lecturer meets them. Of particular interest in this context is Sri Aurobindo's considered views on rebirth which the lecturer reproduces. His final words which will receive ready acceptance from a large group of readers are quoted below :

"...from the real point of view, *niścaya-naya,* logical justification of the doctrine is not possible nor necessary. It is the experience of the Seers. And, 'oh Agnibhuti, *Karma* is *pratyakṣa* to me, the omniscient being, just as your doubt is *pratyakṣa* to me'."

A book of this sort needs an index. The absence of an index is a handicap for a serious reader.

2. *Collection of Jaina Philosophical Tracts* is an anthology of ten philosophical tracts in Sanskrit produced by the Jaina monks in the medieval period. Although in his short preface, Dalsukh Malvania has

compared these with 'help-books', one is tempted to ask, help-books to what ? Strictly speaking, each tract represents the view point of the author which he developes. The ten tracts are as follows :

(1) *Sad-darśana-nirṇaya* or a discussion on the six systems of Indian Philosophy including Jaiṅa and Bauddha and excluding Sankhya. Vedanta is included with Mimansa. This is the work of Merutunga Suri of Ancala Gaccha.

(2) *Pañca-darśana-khaṇḍana* by an anonymous Jaina writer is a refutation of the four philosophical systems, Nyaya, Vaisesika, Sankhya and Bauddha, not five as given in the title.

(3) *Vividha-matasthāpakothāpakānumāna-saṃgraha* by an anonymous Jaina writer is a work on syllogisms. The writer upholds the Jaina view that sound (*śabda*) is a form of matter.

(4) *Vāda-catuṣka* by an anonymous Jaina writer seeks to establish (a) Coolness as a quality of fire, (b) the existence of an omniscient being, (c) that use of garment does not disqualify a person to attain liberation, and (d) the refutation of God as the creator of the world.

(5) *Parabrahmotthāpanasthala* by Bhuvana Sundara Suri of Tapa Gaccha is mainly a refutation of the Vedanta doctrine.

(6) *Hetuviḍamvanasthala* by one Jinamandana demonstrates that an inference can never be a means of knowledge (*pramāṇa*). His line of thought is influenced by Carvaka.

(7) *Hetukhaṇḍanapāṇḍitya* (also called *Vādivijaya-prakaraṇa*) by Sadhuvijaya Yati is a work on logical reasoning.

(8) *Pramāṇasāra* is probably a work by Munisvara Suri who earned the title Vadindra-cakra-cudamani. He belonged to the Brhad Gaccha. This is a fairly elaborate work on *pramāṇa*, its nature and its classification. The third part of the book is devoted to the consideration of the essentials of six systems of Indian philosophy including Jaina and Bauddha.

(9) *Pramāṇasundara* by Padmasundara of Tapa Gaccha is also a work on *pramāṇa* and *anumāna*.

(10) *Syād-vāda-Siddhi* by an anonymous writer discusses the various points against the well-known Jaina doctrine of *Syād-vāda* and refutes them one by one

The text of these ten works is nicely printed in 164 pages in Royal size. The uniformity and neatness of the mss can be seen from a photostat copy of one page which is included. Though not original, the works of the medieval Scholars are deserving of our attention. An elaborate introduction in English by Nagin J. Shah is helpful to the reader.

3. *Puhaicandacariya* (*Pṛthvīcandra-caritra*) is a voluminous work by Acarya Santi Suri which has been edited by Muni Sri Ramanik Vijayji. The work goes to the 12th century A.D.

It is Pauranic story based on the eleven lives of Prithvicandra and Gunasagara. The story has been current among the Jainas since the seventh century. Its continuous popularity becomes evident from several Sanskrit, Prakrit and Gujarati works on the same subject. In his foreword, H. C. Bhayani writes in part as follows :

"As a *dharma-kathā*, it occupies an impotant place in the history of Prakrit narrative literature. Several of its emboxed illustrative tales present early instances of some well-known tale-types and tale-motifs."

The book will undoubtedly be a source of delight to Prakrit story-lovers. An elaborate Hindi introduction which is provided will be useful to get into the heart of the stories.

—K. C. Lalwani

Books on Jainology

KATARIYA, MILAP CHANDRA & KATARIYA, RATANLAL, *Jain Nivandh Ratnāvalī* (in Hindi), Sri Vir Sasan Sangh, Calcutta, 1966. Price Rs. 5.00.
A collection of articles on Jainological studies.

KUNDA-KUNDACARYA, *Smayasāra* (Jnanpith Murti Devi Jain Granthmala English Series No. 1), Bharatiya Jnanpith, Varanasi, 1951. Pages clxi +244. Price Rs. 8.00.
Text with English translation and commentary based upon Amrtacandra's *Ātmakhyāti* and introduction by Prof. A. Chakravarti.

MUNI, CHANDRAPRABHASAGAR, *Inspiring Anecdotes*, Divine Knowledge Society, Bombay, 1969 Pages 128. Price Rs. 4.50.
English translation of '*Bindu mā Sindhu*' written in Gujarati. It conveys certain principles through anecdotes.

MUNI, CHANDRAPRABHASAGAR, *The Beacon*, Divine Knowledge Society, Bombay, 1968. Pages 74. Price Rs. 5.00.
English version of some selected discourses.

MUNI, KANHAIYALAL, *Jaināgama Nirdeśikā* (in Hindi), Agam Anuyog Prakashan, Delhi, 1966. Pages 25 +968. Price Rs. 25.00.
A detailed subject index of 45 Jaina *Āgamas*.

SIDHANTASHASTRI, BALCHANDRA, *Jaina Lakṣaṇāvalī* (in Hindi) (Vir Sewa Mandir Series No. 15), Vir Sewa Mandir, Delhi, 1972. Vol. I (Vowels) Pages 16+312+22. Price Rs. 25.00.
Descriptive Dictionary of Jaina Philosophical terms collected from some 400 works of Prakrit and Sanskrit.

SIRCAR, D. C. (Ed), *Religion and Culture of the Jainas*, University of Calcutta, Calcutta, 1973. Pages 151. Price Rs. 12.00.
Proceedings of the Seminar on Religion and Culture of the Jainas together with the papers presented on the occasion. The Seminar was held in February, 1972 under the auspices of Centre of Advanced Study, Dept. of Ancient Indian History and Culture, Calcutta University.

Memorable Records

—a review—

1. SRI BHAKTAMAR STOTRA : Acarya Sri Manatunga : $33\frac{1}{3}$ R.P.M. Mono LP 39 mts. : Contribution Rs. 51.00.

2. SRI ATMA SIDDHI SASTRA : Srimad Rajacandra : $33\frac{1}{3}$ R.P.M. Mono LP 44 mts. : Contribution Rs. 101.00

3. APURVA AVASAR : Srimad Rajacandra : 45 R.P.M. EP 13 mts. : Contribution Rs. 21.00.

Presented by Pratapkumar J Toliya & Party on the eve of Bhagavan Mahavira's Nirvana Celebration, 1974. Manufactured by the Gramophone Company of India Ltd

The three records under review are a memorable production under the able guidance of Pratapkumar J. Toliya befitting the occasion of 2500th *nirvāna* anniversary of Bhagavan Mahavira this year. The first record contains complete 48 *ślokas* of Acarya Sri Manatunga with Hindi commentary, *navakār mantra* and *māngalika*. The second record contains complete 142 original Gujarati stanzas of Srimad Rajacandra's immortal book *Ātma Siddhi*. It is supported by Hindi commentary including *navakār mantra*. The third record has complete 21 Gujarati stanzas in lyrical-musical composition by Srimad Rajacandra. Together, the three records will be a grand feast for the devoted hearts with knowledge of Sanskrit, Gujarati and Hindi.

Acarya Sri Manatunga Suri belonged to the 7th-8th centuries Vikrama which coincided with the reign of Harsa of Varanasi (or King Bhoja of Ujjain, according to another version). King Harsa had heard of the fame of the great Acarya and wanted to test the divine power and influence of Jaina religion and philosophy through his poetry and devotion. When the Acarya arrived, so goes the account, he was tied with chains and jailed in a dark cell. There the Acarya went into meditation and invoked Bhagavan Adinatha, the first Tirthankara, in a hymn to save the honour of the great religion. As he went on reciting the *stotra*, iron chains began to break into pieces and at the end he was a free man. The immortal verse is widely recited by the devotees to this day and is like a living elixir of life. One of the verses is reproduced below :

"Oh Ornament of the World !
The Lord of the Sphere !
How splendid it is, people who pray to thee
Be thy equal in merit in this very world.
Right is this,
One who elevates not his protege
To his own level,
What Master is he ?"

The core of Srimad Rajacandra's '*Ātma Siddhi*' (Realisation of Self) is given in the following stanza :

ātmā che te nitya che che kartā nij karam
che bhoktā bali mokṣ che mokṣ upāy sudharm

[The Soul exists. It is eternal. It is the doer of its own *karma* and also the enjoyer. There is the state of liberation and the way to it is true religion.]

As no means is indubitable, which path should one follow ? Here Rajacandra is at his best. He cites no conventional religion. He says :

"What is the cause of bondage is the cause of liberation. Destroy the cause of bondage and that is the way."

"Attachment, hatred and ignorance—these three are the principal knots of *karma* bondage. Cut them and that is the way."

"The Soul is ever-existent, pure consciousness and beyond controversy. Realise it and that is the way."

The inspired savant produced this work in one sitting after a spontaneous inspiration. The country celebrated the completion of one hundred years of his birth in 1968. It is now in the fitness of things that two records on his immortal work have been released on the occasion of the 2500th *nirvāṇa* celebration of Bhagavan Mahavira.

The producers of the three memorable records deserve a hearty congratulation.

The above 3 Records are available from the Director, Vardhaman Bharati, 12 Cambridge Road, Ulsoor, Bangalore 8.

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